

The CASE of
Mr. Joseph Hufley
OF
CAMBRIDGE

Represented:

Which was no more than a *suspected Depraving* of the Book of *Common Prayer* in Part of the Application of a Sermon on *John 1. 13.* Laid open in the Cause of Faith in the Doctrine of *Conversion* against *Free-Will*, *July 31. 1698.* For which he was Indicted at the Assizes holden at *Cambridge-Castle*, *August 4. 1698.* And Try'd at the next Assizes holden there *March 16.* The Tryal came not on till *Monday Morning, March 20,* And after a long and full Hearing on both sides, he was by the *Jury* honourably Acquitted.

BEING

An Account of the Matter Faithfully Transcribed out of Anthony Nutt, who took the Sermon (being a constant Writer) in Short-Hand, is here presented to the World,

“THE last Use of the Point shall be of *Reprehension*, to lay open the Absurdity of those Men who stand up to maintain *Free-Will*.

“To shew the Absurdity of such a sort, give me leave to fetch Two Arguments out of the Book of *Common-Prayer*, for the Matter of the *Common Prayer* is good, and the Men who Compiled it were Men of great Eminency, many of whom did suffer Martyrdom in *Queen Mary's* days.

“However, I am perswaded, if these Men were now to awake out of their Ashes, and come among our selves, they would be ashamed of a Generation of Men who have made no *further Progress* in the *Reformation* than just where they had left it.

“But as to these Holy and Godly Men, they having the Spirit of God breathing in their Souls, did both feel and experience, That they were in Bondage to Sin and Corruption, and were therefore made to breath out this Petition :

“Arg. 1. *Oh God, whose Nature and Property is ever to have Mercy and forgive, receive our humble Petitions, and tho' we be ty'd and bound with the Chain of our Sins, yet let the pitifulness of thy great Mercy loosen us, &c.*

“That there was believed to be no such thing as the Freedom of the Will to good works too, in a spiritual sence, is clear by this Collect ; For 1. Men bound in Chains cannot act as Men set at Liberty. 2. Inasmuch as they betook themselves to the *Pitifulness of Gods Mercy* to loosen them, it is plain, they saw that they could not help themselves out of this Condition.

“But compare this with the Principles of the Men who use this in the Present Generation ; How absurd, yet common a thing is it now-a-days, to contradict from the Pulpit, and in Mens Lives, what hath been acknowledged in the Desk ? thus constantly using the same Prayers, and yet entertaining a direct contrary Perswasion of the Thing ! this is too customary, and almost universal in the Age we live. Is it not absurd for Persons when they are speaking to God, to say they are *ty'd and bound in Chains*, and yet when they are speaking to Men, labour to make them believe they have Power, Ability and Liberty in themselves to please G O D if they Will ?

“Arg.

"Arg. 2. Again, Those Godly Men who Compiled this *Form of Prayer* were made sensible of their own Inability to please G O D without the *Healthful Spirit of his Grace* : Whereupon we do likewise find them praying for the Spirit to descend upon all sorts, from the highest Officer in the Church to the lowest Member, and the most illiterate Persons, in these Words :

"Almighty and Everlasting God, who alone workest great Marvels, send down upon our Bishops and Curats, and all Congregations committed to their Charge, the Healthful Spirit of thy Grace, and that they may truly please thee, pour upon them the continual Dew of thy Blessing, &c.

"But (dreadful to be spoken !) there is in this Generation a company of Men, who call themselves of the Church, but are so far from this Principle of Grace in the *Book of Common Prayer*, that they scoff and jeer both at the Spirit and his Work ! reproaching those who are taught by the Spirit, and led by the Spirit, and pray in the Holy Ghost, and notwithstanding they pretend to pray for [the Dews of his Blessing] call it *Canting* !

"I wish there was more of that Spirit of God breathing in the Souls of Men now ; I say, of the same Spirit which breathed in the Souls of those Men who made the *Common Prayer*. And indeed, considering the *Inconsistency* of Mens Principles with their gross Hypocrisies in Practice, I fear, that at the Great Day, when the Books are opened, this *Book of Common Prayer* when 'tis opened, will come in as a *swift Witness* against them : And if so, I fear it will be found, That that Book they now so much rely on, may be a means of sending more of them to Hell than the Gospel Converts in England.

Advertisement.

INasmuch as that Sermon which had given Offence was the imperfect Close of a large Discourse, wherein had been stated and handled (in many Sermons that had passed off peaceably) the *Third* of the *Quinquarticular* Points : And inasmuch as the whole of this Third Article in the Cause of Faith about the Conversion of the Will, was but the Fifth Part of the *Quinquarticular* Doctrines of Grace, Preacht before and since : As also, that the Author may live to Publish coherently all which he Preacht on those Points, depending between us and the *Arminians* (when a much larger Work he is preparing for the Press of a different Nature is wrought off) he hath judg'd it better for present service, to emit hastily these few single Passages by themselves, rectifying some Popular Mistakes, and tending to allay the False Reports among good Men.

Published by the said *Joseph Hussy*, Pastor of a Congregational Church of Christ in Cambridge.

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